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“ True progress is to be measured by the character formed, not by the distance travelled. Not without meaning we close our notes of the Milestones on our way with those hallowed words that Jesus, the great Mediator between time and eternity, as well as between man and God, spoke when he embraced all men and all nations in his parting prayer : —

“ ‘ This is Life Eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. ’ ” — p. 307.

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11. — *A History of Greece, from the Earliest Times to the Roman Conquest. With Supplementary Chapters on the History of Literature and Art.* By WILLIAM SMITH, LL.D. *With Notes, and a Continuation to the Present Time,* by C. C. FELTON, LL.D., Eliot Professor of Greek Literature in Harvard University. Boston : Hickling, Swan, and Brown. 1855. 8vo. pp. 670.

IN a recent number we spoke of Smith's History of Greece in terms of unqualified commendation. The name of the American editor is a sufficient guaranty for the worth of his additions. If familiar converseance with the literature and monuments of ancient, and prolonged and varied observation of the renewed life of modern Greece, can fit one to be its historian, Professor Felton is second to no American in his qualifications for the office. At the same time, we regard his “ Continuation ” as of higher interest and importance than the main work ; for ancient Greece has no lack of historians, while we know not where but in the volume before us to look for a compendious history of Greece under the Turks and since her emancipation.

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12. — *A Treatise on English Punctuation ; designed for Letter-writers, Authors, Printers, and Correctors of the Press ; and for the Use of Schools and Academies. With an Appendix, containing Rules on the Use of Capitals, a List of Abbreviations, Hints on the Preparation of Copy and on Proof-reading, Specimen of Proof-sheet, etc.* By JOHN WILSON. Third Edition, enlarged. Boston. 1855. 16mo. pp. 334.

THOSE who have had experience of Mr. Wilson's accuracy as a printer, faithfulness as a proof-reader, and keen critical sense as a suggester of emendations, know from the mere title of this work that it is all that it purports to be, and all that such a book can be. It should be a manual for the author's desk and the printing-office. At the same time, it comprises so much of grammatical analysis, and enters so fully

into the structure and use of our language, that it could not fail as a school-book to surpass in actual utility almost any of the school grammars now in use.

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13. — *Institutes of Metaphysic: The Theory of Knowing and Being.*
By JAMES F. FERRIER, A. B. Oxon., Professor of Moral Philosophy and Political Economy, St. Andrews. Edinburgh: William Blackwood and Sons. 1854. 16mo. pp. 530.

THIS is a remarkable book, and we regret that our notice of it, at least for the present, must be brief and hurried. Its framework consists of a series of mutually dependent propositions, with their demonstrations, designed to place metaphysic on the same footing with the exact sciences, and to establish in that department a body of truth, which shall rest in the consciousness on similar evidence with that on which we receive the demonstrated theorems of geometry. The author starts with the single axiom: "Along with whatever any intelligence knows, it must, as the ground or condition of its knowledge, have some cognizance of *itself*." From this postulate, (axiom we with him believe it to be,) he deduces his entire system, commencing with *epistemology*, or the theory of knowing, passing through *agniology*, or the theory of ignorance, thus entering the province of *ontology* with a clear view of the conditions and limitations not only of possible knowledge, but of possible ignorance also, (for there can be no ignorance of what is *intrinsically* unknowable,) and culminating in the proposition, "All absolute existences are contingent *except one* ; in other words, there is One, but only one, Absolute Existence, which is strictly *necessary* ; and that existence is a supreme and infinite and everlasting Mind in synthesis with all things." The system is equally opposed to materialism and to idealism, the pervading purpose being to demonstrate the impossibility of our either knowing, conceiving, or ignoring matter by itself or mind by itself. The synthesis of something (whether material or not) other than self with self, or, in the author's favorite phrase, "object + subject," is the *minimum* of cognition and conception. The object and subject are thus inseparable in thought, and therefore it is impossible to affirm, or to conceive of, the independent existence of either. We can follow our author through his epistemology and agniology ; but in the ontology an unwarrantable leap is taken from the conditions of knowledge incident to all finite beings to the "Necessary Absolute," whose being and knowledge may be unconditioned. The system implies the impossibility of self-subsistence and self-cognition on the part of the Supreme